

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. The Praise (*is*) for Allah Who [*He*] created the Heavens[w] and the Earth[w] and [*He*] made the darknesses[w] and the illumination[x]; afterwards who[r] unbelieved they[z] by their Lord *ya'adeloona* (*they*[z] *equalize i.e. they partner other deities by Allah*).	ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ١
2. He Who created you[b] of a mud; afterwards [*He*] judged *ajalan*[1445] (*term-limit*), and *ajalon* (=*ajalan*) *musamma*[1446] (*that which is designated and/or named*) *endaho* (*by His munificence/by His Rule*); afterwards you[z] dubitate.	هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ٢
3. And He (*is*) Allah in the Heavens[w] and in the Earth[w]; [*He*] knows your[n] secret and your[n] disclosure[1447] and [*He*] knows what you[z] earn.	وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ٣
4. And not *ta'tee* (*comes/being sent*) (*to*) them of an *Aya'ten*[w] (*miracle/sign/message*) of their Lord's *Aya'te*[w] (*miracles/-signs/messages*)[w] except they[z] were *a'n* (*off*) it[w] shunners.	وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ٤
5. So *qad* (*already and affirmatively*) they[z] denied by the right[x] *lamma* (*when/whence*) it[x] came (*to*) them; so will *ya'tee* (*approach/come to*) them *an'ba'o*[1448] (*significant-and-availing-news*) (*of*) what they[z] were by it[x] *yastah'zeoona* (*jesting/affirmably jesting*).	فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٥
6. Have not seen they[z] how-many[1449] We perished of before them of a generation We established/empowered[1450] them in the Earth[w] what not [*We*] established/-empowered [for] you[z]; and We sent the Heaven[w] over them (*showering*) abundantly; and We made the rivers run from beneath them then We (*caused*) them (*to*) perish by their offenses and We established-/found from after them generation [others][1451].	أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ٦

1445 The word "الأجل" means term-limit, see اللسان!

1446 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

1447 The word "الجهر" is a *subjective, singular, masculine noun*, meaning *that which is disclosed*, and *disclosure* is the closest in the sense of "exposure!" The word "*loudening*," in terms of sound, does *not seem applicable here*!

1448 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

1449 The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

1450 The word "مَكّن" in "مكّناكم," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*!

1451 The word "قرن" = "*generation*" is a *group* of generally contemporaneous *individuals* regarded as having common cultural or social characteristics and attitudes! Thus, the word "آخرين" = "*others*" is *very apt* description for the *individuals* of the "generation" and *not* as all lumped together!

7. And had *nazzalna* (*We recurrently descended*) on you[g] a book[x] in a paper (*parchment*) then touched it[x] they[z] by their hands surely (*would have*) said who[r] unbelieved they[z]: *en* (*not*) this except a magic manifester.	وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧
8. And said they[z]: *lawla* (*why have not*) (*been*) descended on him an angel; and had We descended an angel surely (*would have been*) judged/finished the matter; afterwards not they[z] (*be*) reprieved.	وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ٨
9. And had We made him an angel surely We (*would have*) made him a man (*to deal with men*) and surely We (*would have*) addled on them what they[z] (*are*) addling.	وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ٩
10. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been jested/affirmably jested*) by messengers of before you[g]; then *haqa* (*deservedly besieged*) by whom[r] scoffed they[z] of them what they[z] were by it[x] *yastah'zeona* (*affirmably jesting they*[z]).	وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ١٠
11. Let-say [*you*[s]]: let-tread you[z] in the land;[w] afterwards let-look you[z] how [was] the deniers' consequence[w].	قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ١١
12. Let-say [*you*[s]]: for whom[a] what (*are*) in the Heavens[w] and the Earth[w]; let-say [*you*[s]]: for Allah; [*He*] wrote on Himself[w] the mercy[w] surely assuredly[1452] gathers you[b] [*He*] to The *Qeyamatey's*[w] (*Judgment's*) Day[x] no suspicion (*is*) in it[x]; who[r] lost they[z] their selves[w] verily they believe not.	قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ١٢
13. And for Him (*are*) what reposed in the night and in the day; and He (*is*) The *Sameeo*[1453] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.	۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١٣
14. Let-say [*you*[s]]: do other than Allah *attakhetho*[1454] (*I take and presume*) a *wa'leyan* (*guardian/ally*); the Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*); while *youtt'emo* ([*He*] *gives to: ingest/feed*) and [*He*] (*is*) not *youtt'-amo* (*given to: ingest/feed*); let-say [*you*[s]]: that I (*had been*) commanded that [*I*] be first (*of*) who[p] *aslama* (*he became Muslim*); and let-not you[g] assuredly be of the *mushre-keena* (*he-they who partner deities with Allah/he-polytheists*).	قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١٤
15. Let-say [*you*[s]]: verily I fear/know[1455] *en* (*if*) I disobeyed my Lord a great day's torment.	قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ١٥
16. Whomever (*is to be*) parried *a'n* (*off/regarding*) him then-day then *qad* (*already and affirmatively*) [*Allah*] *ra'hema* (*had accorded mercy*[w] *to*) him; and *tha'leka* (*afar-that-it*)[x] (*is*) the win the manifester.	مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ١٦

1452 The "ل" in "ليجمعنكم" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* here by "*assuredly*!"

1453 See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المسمع!"

1454 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأَخذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

1455 *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

17. And *en* (*if*) touches you[g] Allah by a harm[x] then no a remover[1456] for it[x] except Him; and *en* touches you[g] [*He*] by a *khayren*[x] (*mercy/goodness /possession/provision*)[x] so He (*is*) over everything Omnipotent.	وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾
18. And He (*is*) The Subduer, above His *eba'de* (*worshippers-/submitters/slaves*); and He (*is*) The *Hakeemo*[1457] (*infinite hekmah*[1458] Possessor) The Proficient.	وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾
19. Let-say [*you*[s]]: what a thing (*is*) bigger a testimony[w]; let-say [*you*[s]]: Allah (*is*) Witnesser/Testifier between me and [between] you[b]; and (*had been*) revealed[1459] to me this The Qur'an[x] to [*I*] warn you[b] by it[x]; and whomever it[x] reached; do surely you[b] witness/-testify that (*there are*) with Allah other deities; let-say [*you*[s]]: [*I*] witness/testify not; let-say [*you*[s]]: verily only He (*is*) One *Elahon* (*Deity*) and indeed I am a disclaimant/absolver[1460] (*of myself*) of what you[z] partner (*deities with Him*).	قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾
20. Whom[r] *aa'tayna* (*We accorded/given*) [them] the book,[x] they[z] know him/it[x1461] like what they[z] know their sons; who[r] they[z] lost their selves so they believe not.	ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
21. And who[a] (*is*) wronger[1462] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*[w] (*miracles/signs/The Qur'an*); verily it[x] not prosper the *dha'lemoona*[1463] (*injustice-doers*).	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾
22. And day [*We*] throng them together afterwards [*We*] say to whom[r] they[z] partnered (*deities with Allah*): where (*are*) your[n] partners whom[r] you[c] were claiming.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾
23. Afterwards not was their essay[w] except that they[z] said: by Allah our Lord we were not *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾
24. Let-look [*you*[s]] how they[z] lied on their selves[w] and strayed *a'n* (*off/regarding*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾
25. And of them who[p] *yasta'meao* (*affirmably-listens*) to you[g];	وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا

[1456] The word "**كاشف**" is a *masculine, singular noun* with many meanings, in this case "*remover*!"
[1457] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"
[1458] See the *Lexicon* attached to this *Translation* for "*hekma*!"!
[1459] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*! See **اللسان**!
[1460] The word "**بريء**," "**فعيل**" **على وزن**! "**فاعل**" **بمعنى** or "**مفعول به**!" In this case,"**بمعنى**"**فاعل**," *masculine*, *singular noun*!" Thus, "disclaimant" in *two distinct senses*: (a) In the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah* and *he refuses* to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!
[1461] In *this case* they know *Mohammad* (SAWS), or The "*Qur'an*," or the *truth in it*[x].
[1462] See the *Lexicon* attached to this *Translation* for "**ظَالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!
[1463] The "**الظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!

and We made over their hearts coverts ^{x} that not they ^{z} understand it ^{x}[1464]; and in their ears *wagran* (*hearing-heaviness*); and *en* (*if*) they ^{z} see every *Aya'ten* ^{w} (*miracles/sign/proof/Qur'anic statement*) not believe they ^{z} by it ^{w}; until if came they ^{z} (*to*) you ^{g} they ^{z} mutually dispute you ^{g}; say who ^{r} unbelieved they ^{z}: *en* (*not*) this except the [firsts'] (*ancients'*) fables.	عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِيٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾
26. And they forbid *a'n* (*regarding*) it ^{x} and they withdraw *a'n* (*off*) it ^{x}; and *en* (*not*) perish they ^{z} except their selves ^{w} while they ^{z} perceive not.	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾
27. And if [1465] [*you* ^{s}] see *edh* (*when*) (*had been*) stood they ^{z} over The Fire ^{w} then said they ^{z}: *yalaytana* (*O, for a longing of us*) *nurraddo*[1466] ([*we*] *be forthwith-returned*) and not deny [*we*] by our Lord's *Aya'te* ^{w} (*miracles/Qur'anic statements*) and we be of the believers.	وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾
28. Rather appeared for them what they ^{z} were concealing of before; and if *ruddo*[1467] (*had been forthwith-returned they* ^{z}) surely (*would have*) returned they ^{z} for what they ^{z} (*had been*) debarred *a'n* (*regarding*) it ^{x} and verily they surely (*are*) liars.	بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾
29. And said they ^{z}: *en* (*not*) it ^{w} except our life ^{w} (*of*) the world ^{w} and not we (*are*) surely *mub'ootheena*[1468] (*ones to be resurrected*).	وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾
30. And if [*you* ^{s}] see *edh* (*when*) (*had been*) stood they ^{z} on their Lord said [*He*]: is not this by the right; said they ^{z}: *bala*[1469] (*certainly-not*); by[1470] our Lord; said [*He*]: so let-taste you ^{z} the torment by what you ^{c} were unbelieving.	وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾
31. *Qad* (*already and affirmatively*) lost who ^{r} they ^{z} denied by Allah's *lega'a* (*meeting*) until if/when came ^{w} (*to*) them the Hour ^{w}[1471] suddenly; said they ^{z}: O, our *hasrata* ^{w}[1472] (*ardent contritions*) ^{w}[1473] over what *farrattna*[1474] (*we had-remiss*) in it ^{w} while they ^{z} bear their *awzara*[1475]	قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ

[1464] That is understand your say ^{x} of The Qur'an ^{x}!

[1465] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a *present* occurrence! Such a "**لو**" amounts to "if" or "when!' See **مغني اللبيب، إبن هشام**!

[1466] The word "**نُرَدُّ**" is rooted in "**رَدّ**" meaning *forthwith-returned*; example the greeting must be "*forthwith- retuned*," Allah says: "And when (*had*) been greeted you ^{c} (*are*) by a greeting ^{w} then let-greet you ^{z} by better than it ^{w} or let-you ^{z} forthwith-return it ^{w}." (S4:86)

[1467] Ibid.

[1468] The word "*mub'ootheen*" is a *masculine plural objective noun* for which there is no English equivalent!

[1469] The word "*bala*"= "*certlyain-not*" is absolutely *not* synonymous to "yes"="**نعم**," see the *Lexicon* attached to this *Translation* for more elaboration!

[1470] This "**و**" in "**و ربنا**" is "**و القسم**!" See **إعراب القرآن، لمحمود صافي**!

[1471] That is the "*Hour*" of death or the "*Hour*" meaning *The Day of Judgment*!

[1472] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition!

[1473] Ibid!

[1474] The word "*farratta*"="**فرّط**" in "**فرّطنا**" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*! But "**فرّط**" and "**فرّطنا**" all are *verbs* in the *past tense*! So I chose "*had-remiss*!"

[1475] The word "**وِزْر**"=*we'zr*, in the word "**أوزارهم**" means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an

(*ill-burdens/ sins/ offenses*) over their backs; indeed fouled what *ya'zeroona* (*they*[z] *ill-burden/ sin/ offend*).	يَحۡمِلُونَ أَوۡزَارَهُمۡ عَلَىٰ ظُهُورِهِمۡۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾
32. And not the life[w] (*of*) the world[w] except a play and an amusement; and indeed the Hereafter's[w] home[w] (*is*) *khayron* (*choicer/ superior/ worthier*) for whom[r] *yatta-qoona* (*they who reverently guard not to displease Allah*) do then not reason you[z].	وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا لَعِبٌ وَلَهۡوٌۖ وَلَلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٌ لِّلَّذِينَ يَتَّقُونَۗ أَفَلَا تَعۡقِلُونَ ﴿٣٢﴾
33. *Qad*[1476] (*iteratively and affirmatively*) [*We*] know verily it[x] surely saddens you[g] which[x] they[z] say; so surely they not deny you[g]; [and] but the *dha'lemeena*[1477] (*injustice-doers*) by Allah's *Aya'te*[w] (*miracles/ Qur'anic statements*) reject they[z].	قَدۡ نَعۡلَمُ إِنَّهُۥ لَيَحۡزُنُكَ ٱلَّذِى يَقُولُونَۖ فَإِنَّهُمۡ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ ﴿٣٣﴾
34. And *laqad* (*verily, already and affirmatively*) (*had been*) denied[w] messengers[x] of before you[g] then *ssabaro* (*they held on patiently*) over what (*had been*) denied they[z] and (*had been*) annoyed they[z] until came (*to*) them Our succor; and no substituter for Allah's words[w]; and *laqad* (*verily, already and affirmatively*) came (*to*) you[g] of the *naba'e*[1478] (*piece-of-significant-and-availing-news*) (*of*) the *mursaleena* (*sent-messengers*).	وَلَقَدۡ كُذِّبَتۡ رُسُلٌ مِّن قَبۡلِكَ فَصَبَرُواْ عَلَىٰ مَا كُذِّبُواْ وَأُوذُواْ حَتَّىٰٓ أَتَىٰهُمۡ نَصۡرُنَاۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِۚ وَلَقَدۡ جَآءَكَ مِن نَّبَإِيْ ٱلۡمُرۡسَلِينَ ﴿٣٤﴾
35. And *en* (*if*) [was] enlarged on you[g] their shunning then *en* you[g] could to *tabtaghey*[1479] ([*you*[s]] *earnestly-quest*) a tunnel in the Earth[w] or a ladder [in] the sky[w] so *ta'teya* ([*you*[s]] *approach/ come to*) them by an *Aya'ten*;[w] (*miracle/ sign-/ proof*) and had willed Allah surely (*would have*) gathered them [*He*] on the divine-guidance; so let-not assuredly be [*you*[s]] of the *ja'heleena*[1480] (*they who act ignorantly or incorrectly*).	وَإِن كَانَ كَبُرَ عَلَيۡكَ إِعۡرَاضُهُمۡ فَإِنِ ٱسۡتَطَعۡتَ أَن تَبۡتَغِىَ نَفَقًا فِى ٱلۡأَرۡضِ أَوۡ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأۡتِيَهُم بِـَٔايَةٍۚ وَلَوۡ شَآءَ ٱللَّهُ لَجَمَعَهُمۡ عَلَى ٱلۡهُدَىٰۚ فَلَا تَكُونَنَّ مِنَ ٱلۡجَٰهِلِينَ ﴿٣٥﴾
36. Verily only *yestajeebo*[1481] (*compliantly-answer*) who[r] they[z] listen; and the decedents resurrects[1482] them Allah; afterwards to Him (*to be*) returned they[z].	۞ إِنَّمَا يَسۡتَجِيبُ ٱلَّذِينَ يَسۡمَعُونَۘ وَٱلۡمَوۡتَىٰ يَبۡعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيۡهِ يُرۡجَعُونَ ﴿٣٦﴾
37. And said they[z]: *lawla* (*why have not*) *nozzela* (*been recurrently descended*) on him an *Aya'ton*[w] (*miracle*) from his Lord; let-say [*you*[s]]: verily Allah (*is*) *Qadir*[1483] (*He-Who is capable of: giving/ doing/ enforcing/ causisng*) on to	وَقَالُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ءَايَةٌ مِّن رَّبِّهِۦۚ قُلۡ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكۡثَرَهُمۡ

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offense for the "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See **اللسان**!

1476 The particle "*Qad*" preceding a *future tense* means "**للتوكيد و التكثير**" = "*iteratively and affirmatively*," different than in the case of following a *past* tense! See **المغني**!

1477 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!"

1478 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

1479 The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested*!

1480 The word "**جاهلين**"="*jaheleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

1481 The word "**يستجيب**" is rooted in "**استجاب**," meaning: *favorably/ compliantly answers*, *not* just *answers*! See **الهادي**!

1482 The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, *missioned*, and *prompted*!

1483 The word "**قادر**" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

younazzelo (*iteratively descends* [*He*]) an *Aya'tan*[w] (*miracle*); [and] but most (*of*) them know not.	لَا يَعۡلَمُونَ ﴿٣٧﴾
38. And neither of *dabba'ten*[w1484] (*she-moving-creature*) in the Earth[w] and nor a flyer[x] flying by its[x] twain wings except *umamun*[w] (*communities*)[w] your[n] likes; not *farrattna*[1485] (*had-remiss We*) in the book of a thing; afterwards to their Lord (*to be*) thronged they[z].	وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ وَلَا طَٰٓئِرٖ يَطِيرُ بِجَنَاحَيۡهِ إِلَّآ أُمَمٌ أَمۡثَالُكُمۚ مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖۚ ثُمَّ إِلَىٰ رَبِّهِمۡ يُحۡشَرُونَ ﴿٣٨﴾
39. And who[r] they[z] denied by Our *Aya'te*[w] (*miracle/Qur'anic statements*) (*are*) *ssommon* (*deaf people*) and *bokmon* (*born dumb-mute people*)[1486] in the darknesses [w]; whomever Allah wills (*to*) mislead him and whomever (*He*) wills [*He*] makes him on a *Sseratten* (*road/way*) straight.	وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمّٞ وَبُكۡمٞ فِي ٱلظُّلُمَٰتِۗ مَن يَشَإِ ٱللَّهُ يُضۡلِلۡهُ وَمَن يَشَأۡ يَجۡعَلۡهُ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٣٩﴾
40. Let-say [*you*[s]]:have seen you[b] *en*(*if*) *ata*[x] (*came to/betided*) you[b] Allah's torment[x] or *ataf*[w] (*befell on/came*[1487] *to*)[w] you[b] the Hour[w] do other than Allah you[z] invoke/pray; if you[c] were *ssa'deqeena* (*always-truth-enforcers*).	قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ أَوۡ أَتَتۡكُمُ ٱلسَّاعَةُ أَغَيۡرَ ٱللَّهِ تَدۡعُونَ إِن كُنتُمۡ صَٰدِقِينَ ﴿٤٠﴾
41. Rather *eyyaho*[1488] (*indeed particularizing Him*) you[z] invoke-/pray then doffs [*He*] what you[z] invoke to it[x] *en* (*if*) [*He*] willed; and you[z] forget what you[z] partner (*deities with Allah*).	بَلۡ إِيَّاهُ تَدۡعُونَ فَيَكۡشِفُ مَا تَدۡعُونَ إِلَيۡهِ إِن شَآءَ وَتَنسَوۡنَ مَا تُشۡرِكُونَ ﴿٤١﴾
42. And *laqad* (*verily, already and affirmatively*) We sent to *Umamen*[w] (*nations/communities*)[w] of before you[g]; then We took them by the *ba'asa'e*[w1489] (*penury-tension*)[w] and the *dharra'e*[w1490] (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that, perhaps*) they *yatadharroona* (*iteratively supplicate they*[z]).	وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَأَخَذۡنَٰهُم بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ يَتَضَرَّعُونَ ﴿٤٢﴾
43. So *lawla* (*why have not*) *edh* (*when*) came (*to*) them Our *ba'aso* (*intense torment*) they[z] supplicated[1491]; [and] but indurated[w] their hearts and adorned for them the Satan what they[z] were working.	فَلَوۡلَآ إِذۡ جَآءَهُم بَأۡسُنَا تَضَرَّعُواْ وَلَٰكِن قَسَتۡ قُلُوبُهُمۡ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ مَا كَانُواْ يَعۡمَلُونَ ﴿٤٣﴾
44. So *lamma* (*when/whence*) they[z] forgot[1492] (*ceased paying attention to*) what (*had been*) reminded they[z] by it[x] We opened on them doors (*of*) every-thing until *edha* (*when/if*) they[z] reveled/rejoiced by what *oto* (*had been*	فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦ فَتَحۡنَا عَلَيۡهِمۡ أَبۡوَٰبَ كُلِّ شَيۡءٍ

[1484] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

[1485] The word "*farratta*"="فَرَّطَ" in "فرَّطنا" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*! But "فَرّطَ" and "فرَّطنا" all are *verbs* in the *past tense*! So I chose "*had-remiss*!"

[1486] The words "صمٌّ, بكمُ, عُميّ" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so *no* plural for any *except to associate the respective word with a plural noun people*! Hence, I *transliterated*!

[1487] The word "*came* [w]="أَتتكم" is because the "*Hour*" is a *feminine* in Arabic, so its *pronoun attached to* "came" is as *shown*!

[1488] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[1489] The Arabic word "*ba'asa*" has several meanings: (1) tension due to peury (exteme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

[1490] The Arabic word "*Al-dharra*" means *distress out of adversity* and *people* who render support.

[1491] That is they did *not* supplicate when came to them the "*intense torment*," as indicated by "لو لا" = *whey not*!

[1492] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

accorded/given they[z]) We took them suddenly then *edha* (*surprisingly/whereas*) they (*are*) *mublesoona*[1493] (*ones that are nonplused*).	حَتَّىٰٓ إِذَا فَرِحُواْ بِمَآ أُوتُوٓاْ أَخَذۡنَٰهُم بَغۡتَةً فَإِذَا هُم مُّبۡلِسُونَ ﴿٤٤﴾
45. Then (*had been*) cut-off the people's *da'bero*[1494] (*rear-most/last*) (*of*) who[r] *dhalamo*[1495] (*they*[z] *wronged*) and the praise (*is*) for Allah the worlds' Lord.	فَقُطِعَ دَابِرُ ٱلۡقَوۡمِ ٱلَّذِينَ ظَلَمُواْۚ وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٥﴾
46. Let-say [*you*[s]]: have you[c] seen *en* (*if*) Allah took your[n] hearing[x] and your[n] *abssa'ra* (*insights/discernments*)[x] and [*He*] sealed[1496] over your[n] hearts which[x] an *elahon* (*a deity*) other than Allah *ya'teekom* (*brings/comes to you*[b]) by it[x]; let-look [*you*[s]] how We variegate[1497] the *Aya'te*[w] (*messages-/signs/proofs*) after-wards they shun.	قُلۡ أَرَءَيۡتُمۡ إِنۡ أَخَذَ ٱللَّهُ سَمۡعَكُمۡ وَأَبۡصَٰرَكُمۡ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِهِ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ ثُمَّ هُمۡ يَصۡدِفُونَ ﴿٤٦﴾
47. Let-say [*you*[s]]: have I seen you[b] *en* (*if*) *ata*[x] (*betided/came to*) you[b] Allah's torment[x] suddenly or openly[w] do perish except the people the *dha'lemoona*[1498] (*injustice-doers*).	قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ بَغۡتَةً أَوۡ جَهۡرَةً هَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾
48. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereena*[1499] (*iterative tellers of pleasing tidings*) and *munthereena* (*iterative warners*); so whoever [*he*] believed and [*he*] reformed then neither fear (*is*) on them and nor they sadden.	وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۖ فَمَنۡ ءَامَنَ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٤٨﴾
49. And who[r] they[z] denied by Our *Aya'te*[w] (*Qur'anic statements*) touches them the torment by what were they[z] *yafsoqona*[1500] (*rebelling they*[z] *vis-à-vis Allah's command*).	وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلۡعَذَابُ بِمَا كَانُواْ يَفۡسُقُونَ ﴿٤٩﴾
50. Let-say [*you*[s]]: [*I*] say not for you[b] I have Allah's treasures and nor [*I*] know the invisible; and [*I*] say not for you[b] verily I am an angel; *en* (*not*) *attabe'o* ([*I*] *closely-follow*) except what (*is being*) revealed[1501] to me; let-say [*you*[s]]: are level/even the blind and the *basseero* (*keen: seer/overall evaluator of the facts and their possible consequences*); do then not you[z] rethink.	قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾
51. And let-warn [*you*[s]] by it[x] whom[r] they[z] fear/know[1502] to (*be*) thronged they[z] to their Lord not for them of lesser than/without Him (*of*) a *wa'leyen* (*guardian/ally*) and nor an intercessor *la'alla* (*craving currently unavailable deed that/perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).	وَأَنذِرۡ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمۡ يَتَّقُونَ ﴿٥١﴾

[1493] The word "مُبلِسون" based on "أبلس," *masculine plural noun* meaning: *ones who suddenly became nonplus*!

[1494] The *Qur'anic* phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people"= "قُطِعَ دابر القوم" is yet *another of the lofty* Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =دابر *of such people*!

[1495] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[1496] That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*!

[1497] The Arabic word, "نصرف," is translated as (*variegate* We), to indicate that the *Ayat* are *repeated* in a *variety* of ways for *emphasis* and *additional clarification*.

[1498] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

[1499] The word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no* English equivalent!

[1500] See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word!

[1501] See footnote 1440 above regarding "أوحى!"

[1502] *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

52. And let-not [you[s]] oust who[r] they[z] invoke their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asheyye* (*early night/whole night*)[1503] they[z] want His Face[1504]; not on you[g] of their account of a thing and not of your[t] account on them of a thing so oust them [*you*[s]] then [*you*[s]] be of the *dha'lemeena*[1505] (*injustice-doers*).	وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾
53. And like *tha'leka* (*afar-that-it*)[x] We essayed some (*of*) them by some to say they[z]: are these (*whom*) *manna*[1506] ([*He*] *had graced His boon*[w]) Allah on them from among us; is not Allah surely knowinger by the thankers.	وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾
54. And if came (*to*) you[g] who[r] believe they[z] by Our *Aya'te*[w] (*miracles/The Qur'an*) let-say [*you*[s]]: peace (*be*) on you[b]; wrote your[n] Lord on Himself the mercy[w]; verily it[x1507]: whoever [*he*] worked of you[z] an ill[x] by a *jaha-la'ten*[1508] (*acting ignorantly/incorrectly*) afterwards [*he*] repented from after it[x] and [*he*] reformed then verily He (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾
55. And like *tha'leka* (*afar-that-it*)[x] [*We*] expound the *Aya'te*[w] (*messages*) and to *tastabeena*[1509] (*to: see it self-manifester/-verify*) the criminals' path.	وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾
56. Let-say [*you*[s]]: verily I (*had been*) forbidden that [*I*] worship whom[p] you[z] invoke of lesser than Allah; let-say [*you*[s]]: not *attabe'o* ([*I*] *closely-follow*) your[n] *ahwa* (*tendentious likings*) *qad* (*already and affirmatively*) I strayed then and not I of the *muhtadeena*[1510] (*they who found and accepted the divine-guidance*).	قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

1503 In English there is *no* exact corresponding words for "غداة" = "*ghadatee*" meaning (*dawn-until-sunrise*) and "عشي," i.e. "*asheyyo*" (*early night or the whole night*)!

1504 See *Lexicon* attached to this *Translation*, for this *Arabic tongue expression*: "*His Face*," = *His Pleasure or countenance*.

1505 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

1506 The word "مَنّ" in "يَمُنّ" means "إنعمة يُنعِمُها!" That a "*boon He graces it!*"

1507 The pronoun "هـ" in "أنّه" refers to the truth[x] regarding "الرحمة" that such "الرحمة" is for whoever repented after *wronging ignorantly*!

1508 The word "جهالة"="*jahalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahalaten*" is *acting ignorantly or incorrectly*!

1509 The word "تستبين" has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier!

1510 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

57. Let-say [*you*[s]]: verily I am on an evidence[w] from my Lord[x] while you[c] denied by it[x1511]; not have I what *tasta'ajelona* (*affirmably-hasten you*[z]) by [it[x]]; *en* (*not*) the rule except for Allah; [*He*] cuts/traces[1512] the right and He(*is*) *khayro*(*choicer/ worthier*)(*of*)The Resolvers[1513].	قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾
58. Let-say [*you*[s]]: if that I have what *tasta'ajelona* (*affirmably hasten you*[z])[1514] by it[x] surely (*would have been*) finished/-judged the matter between me and [between] you[z]; and Allah(*is*)knowinger by the *dha'lemeena*[1515] (*injustice-doers*).	قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾
59. And He has keys (*of*) the invisible not knows it[w] except Him; and knows [*He*] what (*is*) in the [desert][1516] (*land*) and the sea; and not falls of a leaf[w] except knows it[w] [*He*]; and not a grain[w] in the Earth's darknesses[w] and neither a wet and nor a dry except in a book manifester.	۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾
60. And He Who *yatawaffakum* (*receives you*[b] *while dying*) by the night[x1517] and knows [*He*] what *jarahtom*[1518](*had:you*[c] *acquired or committed by the senses*) by the day[x]; afterwards [*He*] arouses[1519]you[b] in it[x] to (*be*) finished *ajalon*[1520](*term-limit*) *musamma*[1521] (*that which is designated and/ or named*); afterwards to Him (*is*) your[n] return; afterwards *youna-bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working you[z].	وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾
61. And He (*is*) The Subduer above His *eba'de* (*worshippers/ submitters/ laves*); and [*He*] sends on you[z] keepers-up[1522], until if came (*to*) an *ahadakom*[1523] (*lone/ any-one of you*[b]) the	وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا

1511 The pronoun "هـ" in "به" could refer to:(1) my Lord, (2) The Qur'an[x] (3) the *evidence* in the *sense of* "*proof*[x]" see الدّر المصون، لـ احمد الحلبي!

1512 The word "يقصُّ" from "القُّص" = cutting/or "tracing!" Cut, in the sense of *separate*! And *trace* meaning to *locate by tracing the physical imprints* of the *evidence* and *ascertain* the facts for judging, and hence to *follow* the right and *sunder* by it! See روح المعاني للألوسي! Although there are others who say: "يقصُّ" means "judge," see القرطبي و الطبري! I find للألوسي *better*!

1513 The word "فاصلين" ="resolvers," that is makers of *firm decision* or *separator into parts*! And the word "فاصلين" is exactly both of these two meanings!

1514 As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment!

1515 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 1444 above!

1516 The word "البَرّ" = "القفار، أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "البَرّ" *figuratively* speaking could stand for "land!" See اللسان!

1517 That is when you sleep, and *sleep* is the "*minor death*!'

1518 The word "جرحتم," is used as Arabic *tongue* expression of *several meanings*, among them is: "*you acquired*" by your "جوارح," i.e. *one or more* of your *senses*, i.e. your *body parts* such as: hands, feet, ears, eyes, etc.!"

1519 See footnote 1482 above regarding يبعث!

1520 The word "الأجل" means term-limit, see اللسان!

1521 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*!

1522 The word "حفظة" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

1523 See the *Lexicon* attached to this *Translation* regarding "أحد!"

death *tawafat'ho*[1524] (*received him dying* [*he*]) Our messengers while they not *youfarrettona*[1525] (*be-remiss he-they*[x]).	جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ٦١
62. Afterwards *ruddo*[1526] (*had been forthwith-returned they*[z]) to Allah their Lord The Right; indeed for Him (*is*) the Rule and He (*is*) swiftest (*of*) the reckoners.	ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ٦٢
63. Say [*you*[s]]: who[a] *younajjeykom* (*recurrently delivers you*[b]) from the [desert's][1527] (*land's*) and the sea's darknesses[w]; you[z] invoke Him supplicantly and secretly indeed *en* (*if*) [*He*] delivers us from this[w] surely we (*shall*) assuredly[1528] be of the thankers.	قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٦٣
64. Let-say [*you*[s]]: Allah *younajjey* (*recurrently delivers*) you[b] from it[w] and from every distress[x]; afterwards you[f] partner (*deities with Him*).	قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ٦٤
65. Let-say [*you*[s]]: He (*is*) The *Qadir*[1529] (*He-Who is capable of: giving/doing/enforcing/causing*) on to mission[1530] on you[b] a torment from above you[b] or from beneath your[n] feet[w]; or addles you[b] [*He*] (*into*) sects/factions[1531] and (*makes He*) some (*of*) you[b] taste *ba'asa* (*warfare/torment-/poiwer*) (*of*) some; let-look [*you*[s]] how [*We*] variegate the *Aya'te*[w] (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) they understand.	قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ٦٥
66. And denied by it[x] your[t] people while it[x] (*is*) the right[x]; let-say [*you*[s]]: not I over you[b] surely a custodian.	وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ٦٦
67. For every a *naba'en*[x1532] (*piece-of-significant-and-availing-news*) (*is*) a *mustaqarron*[1533] (*permanent-abode/ultimate realization*) and you[z] will know.	لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ٦٧
68. And if saw you[g] whom[r] they[z] wade[1534] in Our *Aya'te*[w] (*Qur'anic statements*) then let-shun [*you*[s]] *a'n* (*off*) them until they[z] wade in a discourse[x] other than it[x]; and if the Satan (*causes*) you[g] to assuredly forget then let-notsit [*you*[s]] after [the] reminiscence[w]/remembrance[w1535] with the people the *dha'lemeena*[1536] (*injustice-doers*).	وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِۦ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٦٨

1524 That is body and soul!

1525 The word *farratta*="فرّط" in "يفرّطون" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*! But "فرّط" and "يفرّطون" all are *verbs* in the *past tense*! So I chose "*be-remiss*!"

1526 The word "ردّوا" is rooted in "ردّ" meaning *forthwith return*; example the greeting must be "*forthwith retuned*," The Qur'an says: "And when (*had*) been greeted you[z] by a greeting[w] then you[z] greet by better than it[w] or you[z] forthwith-return it[w]." (S4: 86).

1527 See footnote 1516 above regarding *desert*!

1528 The "ل" in "لنكوننّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*!"

1529 The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

1530 See footnote 1482 above regarding بعث

1531 The word "شيع"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

1532 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

1533 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!

1534 The word: "خاض," metonymically means: *plunged* into discussing a topic *recklessly* or *without knowledge*!

1535 The word "ذكرى" is "*reminiscence*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then [*you*[s]] sit not, after [the] reminiscence" (S6: 68).

1536 The word ظالم" in "ظالمون"= "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice!"

69. And not on whom[r] *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*) of their account of a thing [and] but a reminiscence/remembrance,[w1537] *la'alla* (*craving currently unavailable deed that, perhaps*) they[1538] *yattaqoona*.[1539]	وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾
70. And *tharr*[1540] (*let-you*[z] *alone/forsake*) whom[r] *ittakhatho*[1541] (*they*[z] *took and made*) their religion a play and a pastime, and beguiled[w] them the life[w] (*of*) the world[w]; and let-remind [*you*[s]] by it[x] that (*to be*) imperiled a self[w] by what earned-she[y] not for it[w] from lesser than Allah (*of*) a *wa'leyen* (*guardian/ally*) and nor an intercessor; and *en* (*if/albeit it*) *ta'a'del* (*matches every match by way of ransom*) not (*to be*) taken from it[w]; those who[r] (*had been*) imperiled by what earned they[z] for them (*is*) a drink of *hameemen*[1542] (*maximally heated/cooled water*) and a painful torment by what they[z] were unbelieving.	وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾
71. Let-say [*you*[s]]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (*to be forthwith-returned* [*we*]) over our heels[1543] after *edh* (*when*) Allah divinely-guided us; like whom[x] [*he*] the Satans *istahwat*[1544] (*affirmably-lured*)[w] him in the land[w] perplexed [*he*]; for him companions, they[z] summon him to the divine-guidance: *e'etena* (*let-*[*you*[s]] *come to/approach us*); let-say [*you*[s]] verily Allah's divine-guidance[x] it[x] (*is*) the divine-guidance[x]; and we (*had been*) commanded to *nuslima* (*we: submit, consign to Islam*) for the worlds' Lord.	قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾
72. And that *aqemo*[1545] (*let-you*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w] and *ettaqo* (*let you*[z] *reverentially guard against the displeasure of*) Him and He (*is*) Whom to Him (*shall be*) thronged you[z].	وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾
73. And He Who created the Heavens[w] and the Earth[w] by the right[x]; and day [*He*] says: let-be [*you*[s]] so [*it*[x]] is; his say[x] (*is*) the right[x]; and for Him (*is*) the proprietorship;	وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ

1537 See footnote 1535 above regarding reminiscence ="إذكرى!"

1538 Here "*they*" means: those who "*wade*" (i.e. *meddle*) in Allah's *Ayat* will *guard against such a wading*, as it *drives* the believers *away* from continuing the discussion; thus, they might or would cease their "wading!"

1539 The words "*yattaqoo*" and "*yattaqoona*" are identical in meaning from an English language stand point! In Arabic they are also identical in meaning except *grammatically* they are *different* inflections!

1540 The word "*tharr*," = "*let alone, forsake*" has *no* English equivalent *per se*, so we *transliterate*!

1541 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

1542 The word "*hameem*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See اللسان!

1543 This is another Arabic *tongue* expression: "*return to our heels*" means *returned to where we came from*!

1544 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

1545 The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!

day (*being/to be*) blown in the horn Knower[x] (*of*) the invisible and the visible and He (*is*) The *Hakeemo*[1546] (*infinite hekmata*[1547] *Possessor*) The Proficient.	ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾
74. And *edh* (*when*) said *Ebraheemo* (*Abraham*) to his father *Aazar*[1548]: *atattakhetho*[1549] (*do [you*[s]*] take and presume*) idols *aalehatan* (*as deities*); verily I see you[g] and your[t] people in a misguidance[x] manifester.	۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾
75. And like *tha'leka (afar-that-it)* [x] [*We*] show *Ebraheema* (*Abraham*) the Heavens'[w] and the Earth's[w] *malakoota*[1550] (*enormous and permanent ownership/proprietorship*) and to be [*he*] of the *moqeneena* (*certitude possessors*).	وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾
76. So *lamma* (*when/whence*) *janna* (*darkened and covered/shadowed/intensified its darkness*) over him the night [*he*] saw a star[x1551]; said[*he*]: this(*is*) my lord[x]; then when [*it*[x]] faded said [*he*]: [*I*] love not the faders.	فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾
77. Then *lamma* (*when/whence*) [*he*] saw the moon[x] *ba'zegan* (*initially-rising*) said [*he*]: this(*is*) my lord[x]; then *lamma* [*it*[x]] faded said [*he*]: indeed *en*(*if*) not divinely-guides me my Lord surely assuredly[1552] be[*I*] of the people the strayers.	فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾
78. Then *lamma* (*when/whence*) [*he*] saw the sun[w] *ba'zegatan*[1553] (*initially-rising*) [*he*] said: this is my lord[x] this (*is*) bigger; then *lamma* faded-she[y] said [*he*]: O, my people verily I am a disclaimant/absolver[1554] (*of myself*) of what you[z] partner (*deities with Allah*).	فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾
79. Verily I directed my face for Whom *fattara* ([*He*] *had innately-perfectly-originated*) the Heavens[w] and the Earth[w] *haneefan*[1555] (*soundly leaning*[*he*]) (*I am*) and not I am of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

1546 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

1547 See the *Lexicon* attached to this *Translation* for "*hekma*!"

1548 Qur'an commentators are variants about the word "*Aazar*," as a *name* for an "*idol*" or a *surname* for Abrahm's father, or an "*errorist*," plus other explanation! However, by "Arabic (*linguistic*) *Rules*," the *grand father* and the *brother of the begetter-father* are *all referred* to as "*father*" on calling or referring to them; so *whenever such "father" is intended by his personal name then* the *real* ("*begetter*") father is *not* the one intended, but when the father's name is *not* mentioned, as it is taken for granted, the "begetter-father" is what is intended! Also, and Allah knows best, no *paternal* linage of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim!

1549 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

1550 The word "**ملكوت**"= "**الملك مع العظمة و الديمومة**," i.e. the enormous and permanent proprietorship!

1551 The word "كوكب" from a *linguistic* point of view means: *star*! Although in modern times "كوكب" = *planet*!

1552 The "**ل**" in "**أكوننّ**" is a *juratory* "**ل**"="**ل القسم**" *amounting* to="**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*!"

1553 Unlike English, the "sun" *in Arabic is a feminine*! Also there is "بزوغ"= *initially-rising* and "شروق"=*sunrise*!

1554 That is a repudiator!

1555 The word "**حنيفاً**" = "**ميلا**," in this *Ayah* is a *predicate* construct (for **كان**), hence "incliner/soundly leaning [*he*]. See **إعراب القرآن، لمحمود صافي**! The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

80. And mutually[1556] argued (*with*) him his people; said [*he*]: do mutually you[z] argue assuredly (*with*) me in Allah and *qad* (*already and affirmatively*) [*He*] divinely-guided me; and I fear/know[1557] not what you[z] partner (*other deities*) by Him, except if my Lord wills a thing; expanded[1558] my Lord every-thing omnisciently; do then not you[z] reminisce.	وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
81. And how [*I*] fear/know[1559] what partnered you[c] (*deities with Allah*) while you[z] fear not that you[z] partnered by Allah what not *younazzel* ([*He*] *repetitively descended*) by it[x] on you[z] an authority; so which (*of*) both the teams (*is*) righter[1560] by the security *en*(*if*) you[c] were (*to*) know.	وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾
82. Who[r] they[z] believed and not addled they[z] their belief by *dhulmen* (*polytheism/injustice*) those for them (*is*) the security and they (*are*) *muhtadoona*[1561] (*they who found and accepted the divine-guidance*).	ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾
83. And *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*is*) Our argument[w] *aa'tayna* (*We accorded/allotted*) it[w] *Ebraheema* (*Abraham*) over his people; [*We*] raise the ranks[w] of whom[p] [*We*] will; verily your[t] Lord (*is*) *Hakeemon*[1562] (*infinite hekmah*[1563] *Possessor*) Omniscient.	وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾
84. And We granted for him *Es'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) each We divinely-guided and *Noahan* (*Noah*) We divinely-guided of before; and of his progeny[1564] *Dawooda* (*David*), and *Sulaymana* (*Solomon*) and *Ayyuba* (*Job*), and *Yousifa* (*Joseph*) and *Mosa* (*Moses*) and *Haroona* (*Aaron*) and like *tha'leka* (*afar-that-it*)[x] [*We*] requite the benefactors.	وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾
85. And *Zachariya* (*Zacharias*) and *Yahya* (*John*) and *Esa* (*Jesus*) and *Elyasa* (*Elais*) each of the *ssa'leheena* (*righteous-people*).	وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾
86. And *Ismaela* (*Ishmael*) and *Alyasa'a* (*Elisha*) and *Younisa* (*Jonah*) and *Lootta* (*Lot*) and each We preferred-	وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى

1556 The word "*mutually*" is used here to indicate mutuality for "disputed" which is so in Arabic!
1557 *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!
1558 The word "وَسِعَ" = "Expanded" means *is already broadened* to contain/include/comprehend!
1559 See footnote 1557 above regarding *fear/know*!
1560 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَقّ" = "*righter*" as an *adjective comparative*!
1561 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/"*muhtadeen*!"
1562 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
1563 See the *Lexicon* attached to this *Translation* for "*hekma*!"
1564 The word "ذرية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

/favored over the worlds.	ٱلْعَـٰلَمِينَ ﴿٨٦﴾
87. And of their fathers and their progenies and their brothers and *ejtabahum*[1565] (*favorably and directly selected them*) We and We divinely-guided them to *Sseratten* (*road/way*) straight.	وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّـٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَـٰهُمْ وَهَدَيْنَـٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾
88. *Tha'leka* (*afar-that-it*) [x] (*is*) Allah's divine-guidance [x] divinely-guides [*He*] by it [x] whom [p] [*He*] wills of His *eba'de* (*worshippers/submitters/slaves*); and had they [z] partnered (*deities with Allah*) surely (*would have*) miscarried *a'n* (*regarding*) them what they[c] were working.	ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾
89. Those, whom [r] *aa'tayna* (*We accorded/given*) them the book and the rule, and prophethood [w] so *en* (*if*) unbelieve by it[w] these then *qad* (*already and affirmatively*) We entrusted by it [w] a people not by it [w] surely (*are*) unbelievers they[z].	أُو۟لَـٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَـٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَـٰفِرِينَ ﴿٨٩﴾
90. Those whom[r] divinely-guided Allah so by their divine-guidance *eqtadeh* (*let-pattern/model* [*you*[s]]); let-say [*you*[s]]: [*I*] ask not on it[x] remuneration *en* (*not*) it[x] (*is*) except a reminiscence[w]/remembrance[w1566] for the worlds.	أُو۟لَـٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَـٰلَمِينَ ﴿٩٠﴾
91. And not they[z] appraised Allah His right appraisement *edh* (*when*) said they[z]: not Allah descended on a human of a thing; let-say [*you*[s]]: who[a] descended the book[x] which[x] came by it[x] *Mosa* (*Moses*) an illumination and a divine-guidance for the mankind; you[z] make it[x] papers[w] you[z] disclose/flash it[w] and you[z] conceal much; and (*had been*) taught you[c] what knew not you[z] and neither your[n] fathers; let-say [*you*[s]]: Allah; afterwards *tharr*[1567] (*you*[s]: *let-alone, forsake*) them in their wading[1568] playing.	وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَـٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾
92. And this (*is*) a Book [x] We descended it [x] blessed, *mussa-ddeqo*[1569] (*accepter as credible*) (*of that*) which[x] (*is*) between its[x] hands,[w1570] and to [*you*[s]] warn the villages'[w1571] mother and whomever (*are*) around it[w]; and who[r] they[z] believe by the Hereafter[w] they[z] believe by it[x]; and they (*are*) on their Prayer they[z] keep-up[1572].	وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

[1565] The Arabic word "**إجتبى**"= "*favorably and directly selected,*" meaning a direct *singling out in preference.*

[1566] See footnote 1516 above regarding reminiscence ="**ذكرى**!"

[1567] See the *Lexicon* attached to this *Translation* regarding "*tharr*!"

[1568] The word "*wading*" meaning *plunged* into *discussing a topic without knowledge* or *recklessly*!

[1569] The word "*musaddeqon*" is more than an "*affirmer,*" as "*affirmer* is for *affirmation* or *confirmation*!"

[1570] "*Between its hands,*" means *before it.*

[1571] "*Mother of all villages*" means Makkah.

[1572] The word "**يحافظون**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts it: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

93. And who[a] (*is*) wronger[1573] than who[p] *iftra*([*he*] *crafted a lie for fraudulent end*) on Allah an untruth or said [*he*]: (*had been*) revealed to me while (*had been*) not revealed[1574] to him a thing; and who[p] [*he*] said: [*I*] shall descend like what Allah descended; and if[1575] [*you*[s]] see *edh* (*when*) the *dha'lemoona*[1576] (*injustice-doers*) in [the] death's abysses[w1577] and the angels (*are*) *ba'setto*[w1578] (*outstretching/ spreading they*[z]) their hands: let-egress you[z] your[n] selves[w] today (*to be*) requited you[z] the humiliation torment by what you[z] were saying on Allah other than the right; and you[c] were *a'n* (*regarding*) His *Aya'te*[w] (*miracles/ sings/ proofs-/ Qur'an*) *testakberona*[1579] (*you*[z] *affirm prideful haughtiness*).	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾
94. And *laqad* (*verily, already and affirmatively*) came you[c] (*to*) us individually[1580] like when We created you[b] first once[w] (*time*[w]); and you[c] left what *khawwalna* (*We: fostered/ nurtured*) you[b] beyond[1581] your[n] backs; and [*We*] see not with you[z] your[n] intercessors whom[r] you[c] claimed that they (*are*) in you[z] partners (*deities besides Allah*); *laqad* (*verily, already and affirmatively*) *taqatta'a* (*iteratively severed*)[1582] among you[b] and strayed *a'n* (*off*) you[b] what you[c] were claiming.	وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾
95. Verily Allah (*is*) the grains' Cleaver and the date-stones' (*too*); *youkhrejo* ([*He*] *emerges/ produces*) the *hayya* (*living/ alive*) from the *mayye'te* (*eventually dying/ dead*), and *mokhrejo* (*producer* [*He*]) the *mayye'te* from the *hayya*; *tha'lekum* (*collective-afar-He*) Allah, so wherefrom *to'afakona*[1583] (*you*[z] *to be off-right dissuaded/ you*[z] *speciously concoct*).	۞ إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾
96. The mornings'[1584] Cleaver, and made [*He*] the night a repose and the sun[w] and the moon[x] *husbanan* (*for a*	فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ

[1573] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!
[1574] See footnote 1440 above regarding *reveal*!
[1575] See the *Lexicon* attached to this *Translation* regarding "لو!"
[1576] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"
[1577] The word "غمرات" has several meanings, among them: abysses, or *troubles and overwhelming agonies* of death! This great *Ayah* urges *quick quitting* or *hastily leaving* them in their "غمرات" until such a time, *when Allah will place on them what they deserve*!
[1578] That is the angels are "*stretching their hand with torture or its means*!"
[1579] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[1580] The word "فُرادى" means individually, i.e. one by one or singly and distinctly!
[1581] The word "وراء" means: (1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة." (2) " بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here *beyond* (*not* behind/back/rear)! So *beyond* in its sense of *above reach of knowledge or experience*!
[1582] The word "تقطّع" is not synonymous with "قطع!" As "تقطّع" means *severed from a multiple aspects*! In other words, *all the various relationships* that they maintained with their idle deities are *all* now *severed*!
[1583] The word "تُؤفكون" means you are *dissuaded to divert to an improper path away from the right*, *you get persuaded by specious concoction*!
[1584] The Arabic word "الإصباح" is the *plural* for "صباح," meaning the *first part of the day by the Arabic* (or *Islamic*) *reckoning*, i.e. *right after daybreak*, *not* after midnight of the previous day, as in "Western colander!"

precise-reckoning);[1585] *tha'leka* (*afar-that-it*) [x] (*is the*) fating (*of*) The Mighty The Omniscient.	سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾
97. And He Who made for you[b] the stars[w] to *tahtado* (*you*[z] *find and accept the divine-guidance*) by it[w] in the [desert's][1586] (*land's*) and the sea's darknesses [w]; *qad* (*already and affirmatively*) We expounded the *Aya'te*[w] (*messages/ signs/ proofs*) for a knowing people.	وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾
98. And He Who established[1587] you[z] from one[w1588] self[w] so (*it*[w] *is in a*) *mustagarron*[1589] (*permanent-abode/ ultimate realization*) and (*it*[w] *is in*) a storage *qad* (*already and affirmatively*) expounded We the *Aya'te*[w] (*messages/ signs/ proofs*) for an understanding people.	وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾
99. And He Who (*had*) descend from the sky[w] water[x] so *akhrajna* (*We emerged/ produced*) by it[x] bud/shoot (*of*) every-thing; then *akhrajna* from it[x] greenery, *nukhrejo* ([*We*] *produce*) from it[x] grains *mutarakeban*[1590] (*conjoinedly atop-riders*); and of the date-palms [w] of its [w] sheaths bunches (*hanging*) near; and gardens[w] of grapes[1591] and the olives and the pomegranates a look-alike[1592] and other than a similar; let-look you [z] to its [x] *thama're*[x] (*trees/ plant/ crops/ fruits*)[x] *edha* (*when/ then*) it[x] *athmara* (*had fruited/ cropped*) and its[x] *ya'nae*[1593] (*ripeness/ yield*); verily in *tha'lekum* (*collective-afar-that*) surely (*are*) *Aya'te*[w] (*miracles/ signs/ proofs*) for a believing people.	وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

1585 The word "**حسبان**" is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*! But "**حسبان**" is the plural of "**حساب**" = mathematics, but it is also the *infinitive* noun of the "**حساب**," which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym! In this case "**حسبان**" has one letter "ن" more! Also, since both "**حساب**" and "**حسبان**" are *infinitive* nouns, the "**حسبان**" would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*! Thus in this context, the "**حسبان**" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision!

1586 See footnote 1516 above regarding *desert*!

1587 The Arabic word used here is "**أنشأكم**," rooted in "**أنشأ**," which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing!

1588 The "self[w]" in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: "*she-one*!"

1589 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!

1590 That is each rides atop the other!

1591 Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely "الكرم" *is the Muslim*! And in another narration: verily only that "**الكرم**" *is the heart of the believer*! See **لـ محي الدين نزهة المتقين؛ شرح رياض الصالحين, مستو و مصطفى سعيد، مؤسسة الرسالة، الرياض**.

1592 The reader should bear in mind that the word "**مشتبها**" although *linguistically* means *inscrutable*, *perplexing*, or *difficult to discern the difference between some thing and a similar another*, yet it is a fact *unanimously agreed to* by all Qura'n commentators that The Qur'an *explains itself by itself*! Therefore, whatever seems or is *unclear* to be taken and understood in light of that which is *its similar* but *clear*! In this great *Ayah*, the word "**مشتبها**" *linguistically* imparts the aforementioned meanings, but the idea of "*gardens of date-palms*, *and olives and pomegranates* are *clearly* stated in *Ayah* 141 of this *Surah* (*Surah* 6:141)! And this great *Ayah* with respect to these fruits "looking alike" it says: "look-alike and other than look-alike!" So, "**مشتبها**" should be taken in the context of this clear *Ayah*! That is why the *translation rendered above is as shown*!

1593 The word "**ينع**" in "**ينعه**" has *dual and supportive* meanings: (1) ripeness, (2) yield! Both could apply!

100. And they[z] made for Allah partners (*of*) the Jinn, while [*He*] created them; and *kharago*[1594] (*they thoughtlessly feigned*) for Him sons and daughters by other than knowledge; *subhana*[1595] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n*(*regarding*) what they[z] describe[1596] (*feign*).	وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾
101. The Heavens'[w] and the Earth's[w] *Ba'dee'ao*[1597] (*Perfect-Originator*) wherefrom[1598] (*to*) be for Him a child, and not was for Him a she-consort; and [*He*] created every-thing; and He (*is*) by every-thing Omniscient.	بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾
102. *Tha'lekum* (*collective-afar-He*)[x] Allah your[n] Lord; no an *elaha* (*a deity*) except Him; Creator (*of*) every-thing; so let-worship Him you[z]; and He (*is*) over every thing a Custodian.	ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾
103. Not comprehend Him the *abssa'ro* (*insights/ discernments*) possessors and He comprehends the *abssa'ra* (=*abssa'ro*), while He (*is*) The *Lateefo*[1599] (*fine/ subtle/ gentle/ protector*) The Proficient.	لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾
104. *Qad* (*already and affirmatively*) came (*to*) you[b] persuader-evidences[w1600] from your[n] Lord; so whoever [*he*] discerned, so for himself[w] and whoever [*he*] blinded (*his self*) then over it[w]; and not on you[b] I am surely *hafeedhen*[1601] (*iterative keeper-up*).	قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾
105. And like *tha'leka* (*afar-that-it*)[x] [*We*] variegate the *Aya'te*[w] (*messages*) and to say they[z]: you[g] studied;[1602] and to manifest it[x] [*We*] for a knowing people.	وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
106. *Ettabe'a* (*let-closely follow* [*you*[s]]) what (*had been*) revealed[1603]	ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ

[1594] The word "خرق" in "خرقوا" has *several* meanings, among them*: thoughtlessly feigned or fabricated*! See البصائر!

[1595] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/ inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[1596] The word "يصفقون" rooted in "وصف!" In the Arabic *tongue* expression "يصفون" could mean describing the *untruth*, as in the *Ayah*: "*And describe your tongues the untruth*" (*S*16: 62)!

[1597] The word "بديع" has two *distinct* albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

[1598] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[1599] The word "لطيف" = "رفيق," in "اللّطيف" in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle* or *gentle* or both! See البصائر! "اللّطيف" is *one* Allah's most beautiful *attributive* names, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

[1600] The word used is: "بصائر" plural for the singular "بصيرة," =persuader-evidence!

[1601] The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[1602] They accused the messenger (SAWS) that he was *taught* by some Jews or Christians!

to you[g] from your[t] Lord; no an *elaha* (*a deity*) except Him; and let-shun *a'n*(*off*) [*you*[s]] the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾
107. And had Allah willed not partnered they[z] (*deities with Allah*);and not We made you[g] over them *hafeedhan*[1604] (*iterative keeper-up*) and not over them you[g] (*are*) surely a custodian.	وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾
108. And let-not revile you[z] who[r] they[z] invoke of lesser than Allah then they[z] (*would*) revile Allah aggressively by other than knowledge; like *tha'leka (afar-that-it)* [x] We adorned for every *Ummaten*[w] (*people/community*) [w] their works; afterwards to their Lord (*is*) their return then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) them by what they[z] were working.	وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾
109. And *aqsamo* (*they*[z] *oathed*) by Allah *jahda* (*utmost/-ultimate*) their *ayma'ne* (*oaths*) indeed *en* (*if*) came[w] (*to*) them an *Aya'ton*[w] (*message/sign*) surely assuredly[1605] (*would*) believe they[z] by it[w]; let-say [*you*[s]]: verily only the *Aya'te*[w] (*messages-/signs*) (*are*) *enda* (*by munificence of/by Rule of*) Allah; and what (*makes*) you[z] perceive surely it[w] if (*the Aya'te*[w]) came[w1606] they[z] believe not[1607].	وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾
110. And *noqallebo* ([*We*] *recurrently transpose*)[1608] their *af'edata* (*keen-preoccupation of the hearts*)[1609] and their *abssa'ra* (*insights/discernments*) like what not they[z] believed by it[x] first once[w] (*time*[w]) and *natharo*[1610] ([*We*] *let-alone/forsake-/desert*) them in their excessiveness addling they[z].	وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾
111. And had surely We *nazzal'na* (*We iteratively descended*) to them the angels and spoke (*to*) them the dead and We thronged over them everything, openly/overtly not they[z] were to believe except if Allah wills; [and,] but most (*of*) them *yajhaloona*[1611] (*they act ignorantly or incorrectly*).	۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

1603 See footnote 1440 above regarding *reveal*!

1604 The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

1605 The "ل" in "ليؤمنن" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* here by "*assuredly*"!"

1606 This "*it*" for "أنها," i.e. the *fact*, or *reality*!

1607 This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing* in *inquiry* format! That is, Allah is *asking* and *informing* the "*believer*," not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying "يؤمنون" not "تؤمنون!"

1608 The word "نقلّب" is the intensive form of "قلب;" thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

1609 The Arabic word "الأفئدة" is plural of "فؤاد" = keen-preoccupation of the heart!

1610 The word "*tharr*," in "نذرهم" = "*let-[you*[g]] *alone/forsake/desert*" has *no* English equivalent *per se*, so we *transliterate* and *parenthetically explain*!

1611 The word "يجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*!

112. And like *tha'leka (afar-that-it)* [x] We made for each prophet a foe[1612] the humankind's and the Jinn's Satans [reveal][1613] some *(of)* them to some a gilded[1614] *(of)* the say[x] deceptively; and if willed your[t] Lord not did it[x] they[z]; so *tharrhom*[1615] *(let-alone/forsake [you*[s]*] them)* and what *yaftarona(they*[z] *craft a lie for fraudulent end)*.	وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ١١٢
113. And to *tassgha (fondlingly incline)* to it[x] *af'edato (keen-preoccupation of the hearts) (of)* whom[r] they[z] believe not by the Here-after[w]; and to delight it[x] they[z] and to commit they[z] whatever they *(are)* committing.	وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ١١٣
114. Do then other than Allah *abtaghey*[1616] *([I]earnestly-quest)* a referee; while He Who descended to you[b] The Book *mufassalan*[1617] *(it* [x] *being expounded)*; and whom [r] *aa'taynahom (We accorded/given them)* the book [x] they [z] know that it[x] *(is)* surely *munazzalon*[1618] *(that which had been descended)* from your[t] Lord by the right, so assuredly let-not be *[you*[s]*]* of the dubitantes.	أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١١٤
115. And concluded [w] your [t] Lord's word [w] truthfully and justly no substituter for His words [w] and He *(is)* The *Sameeo*[1619] *(The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer)* The Omniscient.	وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١١٥
116. And *en(if) [you*[s]*]* obey most *(of)* whom[p] *(are)* in the Earth[w] they [z] mislead you [g] *a'n (regarding)* Allah's path; *en (not) yatta'beona (closely-follow they* [z]*)* except the presumption, and not they except conjecturing.	وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ١١٦
117. Verily your[t] Lord He *(is)* knowinger *(of)* whom[p] *[he]* strays *a'n (off)* His path, and He *(is)* knowinger by the *muhtadeena*[1620] *(they who found and accepted the divine-guidance)*.	إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١١٧
118. So let eat you[z] of what *(had been)* mentioned Allah's name on it, [x] *en (if/since)* you [c] were by His *Aya'te*[w] *(messages)* believers.	فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ١١٨
119. And what *(is)* for you[b] that not you[z] eat of what *(had been)* mentioned Allah's name on it[x]; and *qad (already and affirmatively) [He]* expounded for you [b] what *[He]*	وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا ٱضْطُرِرْتُمْ

1612 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!
1613 See footnote 1440 regarding *reveal*!
1614 The word "زخرف" means *gilded* or "*seemingly attaractive*"!
1615 See footnote 1549 above regarding *tharr*!
1616 The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!
1617 The word "*mufassala* = "مفصلا" is *singular, masculine, objective noun*, meaning *that which is made expounded*!
1618 The word "*munazzalon*" is *singular, masculine, objective noun*, meaning: *that which had been descended*!
1619 See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المسمع!"
1620 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

forbad on you[b] except what you[z] (*had been*) forced to it[x]; and verily many surely mislead they[z] by their *ahwa*[1621] (*tendentious likings*) by other than knowledge; verily your[t] Lord He (*is*) knowinger by the aggressors.	إِلَيۡهِ وَإِنَّ كَثِيرٗا لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۗ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ ١١٩
120. And *tharo* (*let-you*[z] *forsake/leave-off*) overt (*of*) the sin[x] and its[x] covert; verily who[r] they[z] earn the sin they[z] shall (*be*) requited by what they[z] were committing.	وَذَرُواْ ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ إِنَّ ٱلَّذِينَ يَكۡسِبُونَ ٱلۡإِثۡمَ سَيُجۡزَوۡنَ بِمَا كَانُواْ يَقۡتَرِفُونَ ١٢٠
121. And let-not eat you[z] of what not (*had been*) mentioned Allah's name on it[x]; and verily it[x] (*is*) surely a *fesqon*[1622] (*a rebellion vis-à-vis Allah's command*); and verily the Satans surely [reveal][1623] to their *aw'leya'e*[1624] (*guardians-/allies*) to dispute you[z] they[z]; and *en* (*if*) you[c] obeyed them, certainly you[b] (*are*) surely *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).	وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ١٢١
122. Is [and] who[p] [*he*] [was] dead then We quickened him and We made for him an illumination[x] [*he*] walks by it[x] in the mankind, like whom[p] his parable[x]/example[x] (*is*) in the darknesses[w] not surely [*he*] (*is*) egressing from it[w]; like *tha'leka* (*that-afar-it/that*) (*had been*) adorned for the unbelievers what they[z] were working.	أَوَمَن كَانَ مَيۡتٗا فَأَحۡيَيۡنَٰهُ وَجَعَلۡنَا لَهُۥ نُورٗا يَمۡشِي بِهِۦ فِي ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِي ٱلظُّلُمَٰتِ لَيۡسَ بِخَارِجٖ مِّنۡهَاۚ كَذَٰلِكَ زُيِّنَ لِلۡكَٰفِرِينَ مَا كَانُواْ يَعۡمَلُونَ ١٢٢
123. And like *tha'leka* (*afar-that-it*)[x] We made in every village[w] its[w] bigs criminals to machinate they[z] in it[w]; and not they[z] machinate except by their selves[w] and not they[z] perceive.	وَكَذَٰلِكَ جَعَلۡنَا فِي كُلِّ قَرۡيَةٍ أَكَٰبِرَ مُجۡرِمِيهَا لِيَمۡكُرُواْ فِيهَاۖ وَمَا يَمۡكُرُونَ إِلَّا بِأَنفُسِهِمۡ وَمَا يَشۡعُرُونَ ١٢٣
124. And if came[w] (*to*) them an *Aya'ton*[w] (*message/prophethood*) said they[z]: never [*we*] believe until [*we*] (*are*) given like what (*had been*) given Allah's messengers; Allah (*is*) knowinger whence [*He*] make/emplaces His message; will betide whom[r] *ajramno*[1625] (*he-they who had committed crime*) cringe *enda* (*by rule of*) Allah and a severe torment by what they[z] were machinating.	وَإِذَا جَآءَتۡهُمۡ ءَايَةٞ قَالُواْ لَن نُّؤۡمِنَ حَتَّىٰ نُؤۡتَىٰ مِثۡلَ مَآ أُوتِيَ رُسُلُ ٱللَّهِۘ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥۗ سَيُصِيبُ ٱلَّذِينَ أَجۡرَمُواْ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٞ شَدِيدُۢ بِمَا كَانُواْ يَمۡكُرُونَ ١٢٤
125. So whomever Allah wants to divinely-guide *yashrah* ([*He*] *delightedly opens*) his chest for Islam; and whomever	فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن يُرِدۡ أَن

[1621] The word "هوى," is singular of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.

[1622] See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*!

[1623] See footnote 1430 above regarding *reveal*!

[1624] The word "أولياء" could also mean: friends, protectors!

[1625] The word "أجرَمُوا" is made up of two parts: (1) "أجرَمَ" and (2) the "موا"= the *absentees masculine* speakers' pronoun for a *plural*! However, part (1) "أجرَمُوا" is a *past tense* for which there is *no* English *correspondent verb*! So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*!

[*He*] wants to mislead him [*He*] makes his chest narrow constraint[1626] as if only *yassa'ado* (*to distressingly gradually-ascends*[*he*])[1627] in the sky[w]; like *tha'leka* (*afar-that-it*)[x] makes Allah the *rejsa*[x] (*filth/anathema*)[x] over whom[r] not believe they[z].	يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِۚ كَذَٰلِكَ يَجۡعَلُ ٱللَّهُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ لَا يُؤۡمِنُونَ ١٢٥
126. And this (*is*) *Sseratto* (*road/way*) (*of*) your[t] Lord straight, *qad* (*already and affirmatively*) expounded We the *Aya'te*[w] (*messages/signs/proofs*) for a people *yadhdhakkarona* (*repetitively-reminisce they*[z]).	وَهَٰذَا صِرَٰطُ رَبِّكَ مُسۡتَقِيمٗاۗ قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ لِقَوۡمٖ يَذَّكَّرُونَ ١٢٦
127. For them the Peace's home[w1628] *enda* (*by munificence of/by Rule of*) their Lord, and He (*is*) their *Wa'leyo* (*Guardian-/Ally*) by what they[z] were working.	۞لَهُمۡ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمۡۖ وَهُوَ وَلِيُّهُم بِمَا كَانُواْ يَعۡمَلُونَ ١٢٧
128. And day [*He*] throngs them together, O, the Jinn community *qad* (*already and affirmatively*) *istakthartom*[1629] (*affirmably waxed you*[z]) of the humankind; and said their *aw'leya*[1630] (*guardians/allies*) of the humankind: O, our Lord, *istamta'a*[1631] (*had lengthily affirmably enjoyed the transitory worldly delights*) some of us by some and we reached our *ajala*[1632] (*term-limit*), which[x] *ajjalta* ([*You*[g]] *term-limited*) for us; said [*He*]: the Hell[w] (*is*) your[n] *mathwa** (*obligatory*: *long-term/semi-permanent-abode*) immortals (*you all are*) in it[w], except whatever[1633] Allah wills; verily your[t] Lord (*is*) *Hakeemon*[1634] (*infinite hekmah*[1635] *Effecter*), Omniscient.	وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا يَٰمَعۡشَرَ ٱلۡجِنِّ قَدِ ٱسۡتَكۡثَرۡتُم مِّنَ ٱلۡإِنسِۖ وَقَالَ أَوۡلِيَآؤُهُم مِّنَ ٱلۡإِنسِ رَبَّنَا ٱسۡتَمۡتَعَ بَعۡضُنَا بِبَعۡضٖ وَبَلَغۡنَآ أَجَلَنَا ٱلَّذِيٓ أَجَّلۡتَ لَنَاۚ قَالَ ٱلنَّارُ مَثۡوَىٰكُمۡ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٞ ١٢٨
129. And like *tha'leka* (*afar-that-it*)[x] *nowalli* (*We: empower/enable*) some (*of*) the *dha'lemeena*[1636] (*injustice-doers*) (*on*) some (*injustice-doers*) by what they[z] were earning.	وَكَذَٰلِكَ نُوَلِّي بَعۡضَ ٱلظَّٰلِمِينَ بَعۡضَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٢٩
130. O, community (*of*) the Jinn and the humankind: did not *ya'atee* (*appear/come to*) you[b] messengers of (*among*) you[b] narrating they[z] on you[b] My *Aya'te*[w] (*messages*) and they[z] warn you[b] (*about*) your[n] *lega'a* (*meeting*) this-day; said they[z]: we witnessed/testified on our selves[w]; and beguiled[w] them the life[w] (*of*) the world[w] and they[z] witnessed/testified on their selves[w] that they[z] were	يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ شَهِدۡنَا عَلَىٰٓ أَنفُسِنَاۖ وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ

[1626] The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "*sin*!"

[1627] The word "**اصّعّد**" is unlike "**صَعَد**," as "**اصّعّد**" means **صعد بجهد متعب متتالي**! See **اللسان**!

[1628] The expression "*Peace's home*" is *figurative* Arabic *tongue* expression meaning: *Paradise*!

[1629] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[1630] The word "**أولياء**" could also mean: friends, protectors!

[1631] The word "**استمتع**" is "**تمتع طويلا**," see "**الهادي**," hence *lengthily* is added *to emphasize this concept*!

[1632] The word "**الأجل**" means term-limit, see **اللسان**!

*In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced*: *long-term/semi-permanent-abode*" seems to me rather appropriate!

[1633] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*! See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**!

[1634] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[1635] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[1636] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!"

unbelievers.	كَٰفِرِينَ ١٣٠
131. *Tha'leka (afar-that-it)* [x] surely not was your [t] Lord *muh'leka (perishing/causer to perish)* the villages [w] by *dhulmen (polytheism/injustice)* while its [w] people *(are) ghafeloona (they who are unaware)*.	ذَٰلِكَ أَن لَّمۡ يَكُن رَّبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا غَٰفِلُونَ ١٣١
132. And for each *(are)* ranks[w] of what they[z] worked and your[t] Lord *(is)* not indeed a neglector *amma (regarding)* what they[z] work.	وَلِكُلّٖ دَرَجَٰتٞ مِّمَّا عَمِلُواْۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ١٣٢
133. And your[t] Lord, The Rich, mercy[w] possessor, *en (if)* [*He*] wills [*He*] undoes you[b] and *yastakhlef* ([*He*] *affirmably makes vicegerents*) from after you [b] whatever[1637] [*He*] wills; like what [*He*] constituted you[z] of other people's progeny/creation[1638].	وَرَبُّكَ ٱلۡغَنِيُّ ذُو ٱلرَّحۡمَةِۚ إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَسۡتَخۡلِفۡ مِنۢ بَعۡدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوۡمٍ ءَاخَرِينَ ١٣٣
134. Verily what you[z] *(are being)* promised surely *(it[x] is) aa'ten (approaching/coming)*; and not you[c] *(are)* surely enfeeblers.	إِنَّ مَا تُوعَدُونَ لَأٓتٖۖ وَمَآ أَنتُم بِمُعۡجِزِينَ ١٣٤
135. Let-say [*you*[s]]: O, my people let-work you[z] over your[n] status, verily I am a worker ([*over mine*]); so you[z] will know for whom [p] *(to)* be for him the home's [w1639] *(world's/Hereafter's)* consequence[w]; verily it[x] *(the truth*[x]*)*, not prosper the *dha'lemoona*[1640] *(injustice-doers)*.	قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَامِلٞۖ فَسَوۡفَ تَعۡلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ١٣٥
136. And they[z] made for Allah of what *thara'a* ([*He*] *created/-propagated/manifested*) of the *hartha (tillage/-cultivation)* and the *an'aa'me*[w1641] *(cattle/sheep/goats/and camels)* [w] a lot then said they[z]: this *(is)* for Allah by their claim and this *(is)* for our partners *(their deities)*; so what [was] for their partners so [*it*[x]] reaches not to Allah and what [was] for Allah so it[x] reaches to their partners; fouled what they[z] rule.	وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ نَصِيبٗا فَقَالُواْ هَٰذَا لِلَّهِ بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَاۖ فَمَا كَانَ لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى ٱللَّهِۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمۡۗ سَآءَ مَا يَحۡكُمُونَ ١٣٦
137. And like *tha'leka (afar-that-it)*[x] adorned for a multitude of the *mushrekeena (he-they who partner deities with Allah/he-polytheists)* murder *(of)* their children their partners to *yurdo*[1642] *(cause to: perish/die-out)* them and to addle they[z] on them their religion[1643]; and if willed Allah not done it[x] they[z]; so let-leave them [*you*[s]] and what *yaftarona (they*[z] *craft a lie for fraudulent end)*.	وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٖ مِّنَ ٱلۡمُشۡرِكِينَ قَتۡلَ أَوۡلَٰدِهِمۡ شُرَكَآؤُهُمۡ لِيُرۡدُوهُمۡ وَلِيَلۡبِسُواْ عَلَيۡهِمۡ دِينَهُمۡۖ وَلَوۡ شَآءَ ٱللَّهُ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ ١٣٧

1637 The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*! See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**!

1638 The word "**ذُرِّيَة**" *linguistically* has *double* meaning: (1) *creation* or (2) *progeny*! See **الهادي**! Clearly in this context *creation* is what applies!

1639 See the *Lexicon* attached to this *Translation* for the word "*dar*" which has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*.

1640 The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!"

1641 The word "the *an'am*" = "**ألأنعام**" or "*neam*" "**نعم**" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "**كل ذى خِلف و ظِلف**"= *cattle, sheep, goats, and camels*

1642 The word "**يردوهم**" means to *die out* them, cause them to cease living completely!

1643 Presumably the religion of *Ismael (Ishmael)*, which they had corrupted!

138. And said they[z]: this[w] (*are*) *an'aa'mon*[w1644] (*cattle/ sheep/ goats/ and camels*)[w] and *harthon*[1645] (*tillage/ crops/ produce*) (*are*) sacrosanct/ taboo not *yatt'amo* ([*he*] *ingests*) it[w] except whom[p] we will, by their claim; and *an'aa'mon*[w] (*had been*) forbidden[w] its[w] backs and *an'aa'mon*[w] they[z] mention not over it[w] Allah's name, *ifteyra'an* (*craftily fabricated lie for fraudulent end*) on Him; [*He*] will requite them by what they[z] were *yaftarona* (*they[z] craft a lie for fraudulent end*).	وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ١٣٨
139. And said they[z] what (*is*) in the bellies of this[w] the *an'aa'me*[w1646] (*cattle/ sheep/ goats/ and camels*)[w] (*are*) purely for our males and (*are*) *muharramon* (forbidden/ *illegitimate*) on our spouses; and *en* (*if*) be (*it*[x]) a carrion then they (*are*) in it[x] sharers; requites them [*He*] will, (*for*) their description; verily He (*is*) *Hakeemon*[1647] (*infinite hekmah*[1648] *Possessor*) Omniscient.	وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ١٣٩
140. *Qad* (*already and affirmatively*) lost who[r] they[z] killed their children preposterously by other than knowledge and they[z] forbad what Allah *razaqa* (*provided/ availed*) them *ifteyra'an* (*craftily fabricated lie for fraudulent end*) on Allah; *qad* (*already and affirmatively*) strayed they[z] and they[z] were not *muhtadeena*[1649] (*who found and accepted the divine-guidance*).	قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ١٤٠
141. And He Who established gardens[w] trellised[w] and other than trellised[w] and the date-palms[w] and the *zar'aa*[x1650] (*the vegetation after sprouting*)[x] dissimilar its[x] *okola*[1651] (*fruits/ morsel/ edibles*); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you[z] of its[x] *thama're*[x] (*trees/ plants crops/ fruits*)[x] if [*it*[x]] *athmara* (*fruited/ cropped*) and *aa'to* (*let-*[*you*[z]] *accord/ allot*) its[x] right[1652] (*on*) day of its[x] harvest; and let-not you[z] squander; verily He loves not the prodigals/ squanderers.	۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ١٤١
142. And of the *an'aa'me*[w] (*cattle/ sheep/ goats/ and camels*)[w] a burden-carrier[w1653] and a *farshan*[1654] (*small an'aa'me for consumption*); let-eat you[z] of what Allah provided you[z],	وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا

1644 The word "the *an'amo*" ="**ألأنعام**" or "*neam*" "**نعم**" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "**كل ذى خلف و ظلف**"= *cattle, sheep, goats, and camels*!

1645 The word "**حرث**" has *multiple meanings*; in this context it means crops or produce! See اللسان and **روح المعاني**!

1646 Ibid.

1647 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

1648 See the *Lexicon* attached to this *Translation* for "*hekma*!"

1649 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

1650 See the *Lexicon* attached to this *Translation* or the *Introduction* for details on this *unique* word!

1651 The word "*okol'e*" = "**أكل**" is *singular*, *masculine*, *subjective noun* having *several* meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit!

1652 Here "*its right*" means the *Zakah* (*the prescribed Sharey'a almsgiving*) according to a great many commentators; but others maintain that in *addition* to the *Zakah*, this "*right*" means a portion of the harvest to be given as *charity* to the poor who *happen to attend the harvesting*, as was customary before the *Zakah* was decreed.

1653 The word "**حَمُولَة**" means those animals of the "*an'aam*" that *could carry burdens on their bodies*!

1654 The word "**فرشا**" has *many* meanings, among them as in *this context*, the small *an'aam* for *consumption*!

and let-not *tatta'be'o* (*closely-follow you*[x]) the steps of the Satan; verily he (*is*) for you[z] a foe[1655] manifester.	تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾
143. Eight pairs: of the sheep twain and of the goat twain; let-say [*you*[s]]: did the twain male forbad [*He*] or the twain females; or (*that*) comprised[w] [on it[x]] the twain females' wombs; *nabbe'oney* (*let inform me you*[f] *by piece-of-significant-and-availing-news*) by knowledge, *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).	ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾
144. And of the camels twain and of the cattle[w] twain let-say [*you*[s]]: did the twain male forbad [*He*] or the twain females; or (*that*) comprised[w] [on it[x]] the twain females' wombs; or you[c] were witnesses *edh* (*when*) enjoined you[b] Allah by this; so who[a] (*is*) wronger[1656] than of whom[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie to mislead [*he*] the mankind by other than a knowledge; verily Allah divinely-guides not the people, the *dha'lemeena*[1657] (*injustice-doers*).	وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾
145. Let-say [*you*[s]]: [*I*] find not in what (*had been*) revealed[1658] to me *muharraman* (*forbidden/illegitimate*) on *tta'emon* (*ingestion-taker*) *yatt'amo* ([*he*] *ingests/eats*) it[x] except that [*it*[x]] be a carrion[w] or blood *masfohan*[1659] (*which is being poured forth*), or flesh (*of*) a swine so verily it[x] (*is*) a *rejson*[x] (*filth/-anathema*)[x] or a *fesqan*[1660] (*rebellion vis-à-vis Allah's command*) (*had been*) invoked for other than Allah by it[x]; so whoever [*he*] (*had been*) forced other than a transgressor and neither an aggressor, then verily your[t] Lord (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾
146. And on whom[r] *hado*[1661] (*they who had adopted the Jewish "law"/customs/repented*) We forbad every claw possessor; and of the cattle[w] and the sheep[w] We forbade on them their both fats save what bore[w] their both backs or the entrails or what (*got*) mixed by a bone; *tha'leka* (*afar-that-it*)[x] We requited them by their *baghya* (*selfish envy/transgression*) and verily We surely (*are*) *ssadeqoona* (*always truth enforcers*).	وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

1655 The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

1656 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!

1657 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!

1658 See footnote 1440 above regarding *reveal*!

1659 The word "*masfohan*" is *singular, masculine, objective noun*, meaning that which is being poured forth, for which there is *no* English equivalent!

1660 See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*!

1661 The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

147. Then *en* (*if*) they [z] denied you [g] then let-say [*you* [s]]: your[n] Lord (*is*) possessor (*of*) a broad[w]/vast[w] mercy[w] and not (*to be averted/forthwith-returned*) His *ba'saso*[1662] (*intense torment*) *a'n*(*off*) the people, the criminals.	فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾
148. Shall say who [r] they [z] partnered (*deities with Allah*) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (*afar-that-it*) [x] denied they [z] of before them until they [z] tasted Our *ba'asa* (*intense torment*); let-say [*you* [s]]: do you [z] have of a knowledge [x] so *tokhrejo* (*you* [z] *produce*) it [x] for us; *en* (*not*) *tatta'be'ona* (*closely-follow you* [z]) except the presumption, and *en* you [f] (*are*) except conjecturing.	سَيَقُولُ ٱلَّذِينَ أَشْرَكُواْ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَيْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُواْ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾
149. Let-say [*you* [s]]: so for Allah (*is*) the ultimate [w] argument, [w] then if [*He*] willed surely [*He*] (*would have*) surely divinely-guided you [z] wholes.	قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾
150. Let-ay [*you* [s]]: *halomma*[1663] (*bring forth*) your [n] witnesses-/testifiers, who [r] (*would*) testify they [z] that Allah forbade this, so *en*(*if*) testified they, [z] then let-not testify [*you* [s]] with them and let-not *tattabe'a* (*closely-followed* [*you* [s]]) *ahwa* (*tendentious likings*) (*of*) whom [r] they [z] denied by Our *Aya'te* [w] (*messages*) and who believe they [z] not by the Hereafter [w] and they by their Lord *ya'adeloona* (*they* [z] *equalize/partner other deities as coequals to Allah*).	قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُواْ فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾
151. Let-say [*you* [s]], let-come you [z] [*I*] recite what forbade your [n] Lord on you [z]: that not you [z] partner (*other deities*) by Him a thing, and by both the begetters (*parents*) *ehsanan* (*reverentially and benevolently*); and let-not you [z] kill your [n] children of penury; We *narzogo* ([*We*] *provide-/allot*) you [b] and *eyyahum*[1664] (*indeed including them*); and let-not near you [z] the profanities [w1665] what appeared-/manifested of it [w] and what hid; and let-not kill you [z] the self [w] which [u] Allah hallowed/forbad except by the right *tha'lekum* (*collective-afar-He*) [x] [*He*] enjoined you [z] by it [x] *la'alla* (*craving currently unavailable deed that, perhaps*) you [b] cerebrate you [z].	۞ قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُواْ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُواْ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾
152. And let-not near you [z] the orphan's possession except by which [u] (*is*) *ahsa'no*[1666] (*perfecter and beautifuler*) until	وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِي هِيَ

[1662] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[1663] The Arabic word "هلمّ" has *several meanings*, such as: come forth, come on, bring (me), give (me)!

[1664] The word "إيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[1665] The word "فاحشة" = "profanity" (*plural* "فواحش" as *indefinitive* noun or *plural* "الفواحش" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

[1666] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[*he*] attains his *ashudda*[1667] (*prime/ full mental and physical strengths*); and let-fulfill[1668] you[z] the measure and the balance by the *qessttee*[1669] (*rendering absolute-justice post removal of injustice*); not [*We*] charge a self[w] except its[w] capacity; and if said[1670] you[c] then *e'edelo* (*let-be-just you*[z]) and albeit [*he*] was kin-possessor, and by Allah's covenant let-fulfill you[z] *Tha'lekum* (*collective-afar-He*)[x] [*He*] enjoined you[z] by it,[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] reminisce you[z].	أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾
153. And verily this (*is*) My *Sseratte*[x] (*road/ way*)[x] straight, so *etta'be'o* (*let-closely-follow you*[z]) it[x] and let-not *tattabe'o* (*closely-follow you*[z]) the paths,[1671] then sundered by you[z] off His path; *Tha'lekum* (*collective-afar-He*)[x] enjoined you[z] [*He*] by it[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*reverently guard you*[z] *not to displease Allah*).	وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾
154. Afterwards *aa'tayna* (*We accorded/ gave*) *Mosa* (*Moses*) the book conclusively[1672] on whom[x] *ahasana* ([*he*] *who rendered meritorious-deed/ say*), and an expounding for everything, and a divine-guidance[x] and a mercy,[w] *la'alla* (*craving currently unavailable deed that/ perhaps*) they by their Lord's *lega'a* (*meeting*) believe they[z].	ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾
155. And this (*is*) a book[x] We descended it[x] blessed[x] so *ettabe'o* (*let-you*[z] *closely-follow*) it[x] and *ettaqo* (*let reverentially guard you*[z] *not to displease Allah*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *turhamoona* (*you*[z] *be mercy-given*).	وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾
156. That-not[1673] you[z] say: verily only the book (*had been*) descended on *ta'efatayn*[w] (*band/ party*)[w] of before us; and *en*[1674] (*indeed*) We were regarding their study (*are*) surely neglectors.	أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾
157. Or say you[z]: had that we (*had been*) descended on us the book surely (*we would have been*) *ahda* (*of better/ more divinely-guided*) than them; so *qad* (*already and affirmatively*) came[x] (*to*) you[b] evidence[w] from your[n]	أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ

[1667] The Arabic word "*ashudah*"="أشده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!

[1668] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!

[1669] See the *Lexicon* attached to this *Translation* for the difference between "القسط" and "العدل!"

[1670] That is to say in a statement of *judgment* or *decision* in any case of dispute.

[1671] That is "*other*" paths!

[1672] See the *Lexicon* attached to this *Translation* for more elaboration on this word, for the *distinctive* difference between "*conclusion*" and "*completion*!" Thus, the book was given in *conclusion* to he who *accepted it and complied with its dicta*, primarily the *great messenger* of Allah *Mosa* (*Moses*), *peace be upon him*, or any one who likewise *accepted the book and complied with its dicta*.

[1673] This "أن" is for "لِئَلَا," which means *so-that-not*!

[1674] The particle "إنْ" has several applications, here (and Allah knows best) it means *surely, certainly, indeed*!

Lord and a divine-guidance[x] and a mercy[w]; so who[a] (*is*) wronger[1675] than who[p] [*he*] denied by Allah's *Aya'te*[w] (*messages/The Qur'an*) and [*he*] shunned *a'n* (*off*) it[w]; [*We*] shall require whom[r] they[z] shun *a'n* Our *Aya'te*[w] the ill torment by what they[z] were shunning.	فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَـٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَـٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ ﴿١٥٧﴾
158. Do they[z] wait/look except that *ta'teya*[w] (*descend/come*)[w] (*to*) them the angels or *ya'ateya*[x] (*sublimely/unimaginably comes*)[x] your[t] Lord or *ya'ateya*[x] (*appear/happen*)[x] some (*of*) your[t] Lord's *Aya'te*[w] (*miracles/signs/proofs*); day *ya'atee*[x] (*appear/happen*)[x] some (*of*) your[t] Lord's *Aya'te*[w] benefits not a self[w] its[w] belief not had believed-she[y] of before or earned-she[y] in its[w] belief a *khayran* (*worship/goodness/desirables*); let-say [*you*[s]]: let-wait you[z] verily we (*are*) *muntadheroona* (*ones that are waiting*).	هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَـٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَـٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَـٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾
159. Verily who[r] they[z] sundered their religion and they[z] were sects/factions,[1676] not you[g] (*are*) of them of a thing; verily only their matter (*is*) to Allah afterwards *youna'bbe'o*([He] *inform by piece-of-significant-and-availing-news*) them by what they[z] were doing.	إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾
160. Whoever came[x] [*he*] by a *hasanatey*[w] (*meritorious-deed*)[w] verily for him ten folds its[w] like, and whoever came[x] [*he*] by the *sayye'aa'te*[w] (*demeritorious-deed*)[w] then not (*to be*) requited [*he*] except its[w] like, while they (*are*) not *yodh'lamoona*[1677] (*to be wronged they*[z]).	مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾
161. Let-say [*you*[s]]: verily I divinely-guided me my Lord to *Sseratten* (*single and specific Path*) straight, a religion *qeyaman*[1678] (*forthright/suitable for living*), (*Ebraheema's* (*Abraham*)'s sect[w]/faith[w] *haneefan*[1679] (*rightly inclined he*) and [*he*] was not of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾
162. Let-say [*you*[s]]: verily my Prayer[w] and my *nosok* (*worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca*)[x] and my living[x] and my dying[x] (*all are*) for Allah the worlds' Lord.	قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦٢﴾
163. No partner for Him and by *tha'leka* (*afar-that-it*)[x] I (*had been*) commanded and I am the Muslims' first.	لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾
164. Let-say [*you*[s]]: do other than Allah [*I*] desire a Lord while He (*is*) Lord (*of*) everything; and earns[w] not every self[w] except on it[w]; and not *ta'zero* (*ill-burdens, sins, offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-*	قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا

1675 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

1676 The word "شيع"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

1677 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

1678 The word "قيّما"= "مستقيما," i.e. means *forthright/suitable for living*! See الراغب ، اللسان!

1679 The word "حنيفاً" = "ميلا" is an *adverbial* construct, hence "leanly!" See إعراب القرآن، لمحمود صافي! The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships!

sinner/she-offender) another's *wezra* (*an ill-burden/sin/-offense*)[1680]; afterwards to your[n] Lord (*is*) your[n] return, then *youn'bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were in it[x] differing.	عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ١٦٤
165. And He Who made you[b] the Earth's[w] *khala'ef*[1681] (*iterative successors*) and [*He*] raised some (*of*) you[b] above some ranks[w] to essay you[z] [*He*] in what *aa'ta* ([*He*] *accorded/allot*) you[b]; verily your[t] Lord (*is*) swift (*in*) the punishment and verily He surely (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌۢ ١٦٥

[1680] See the *Lexicon* attached to this *Translation* regarding *ill-burden*!
[1681] The word "**خلائف**"=plural for "**خالف**"=successor, which is a *masculine plural*; while "**خلفاء**"= plural of "**خليفة**".